

"O' YE MOUNTAINS HIGH"
History of Pine Valley, Utah

BOOK I

"THE EXPLORATION"

The Bible says that God created the world out of chaos. Out of that chaotic mass he seems to have found a few choice bits that he tucked here and there and they became the beauty spots of the earth. One of these rare bits became Pine Valley. Far to the south end of the Wasatch Mountains, which cuts like a dividing arm through the length of Utah, it lies like a gem in a basket setting. The Pine Valley Mountains, which end the parent mountain chain, are set like a neat period at the end of the long line. They form about a three-quarter circle. At the tops of these mountains there are small exquisitely beautiful valleys that open up at distant intervals, they are cup like in shape and covered with luxuriant grasses in wet seasons and are surrounded by heavily forested mountains. Part way down from the tops of the mountains there are two much larger valleys separated by a long low hill; these valleys have several hundred acres of flat level land, they have been named Pine Valley and Grass Valley because of their most distinguishing characteristics. Both lie at an elevation nearing seven thousand feet. From all directions except north the land slopes rapidly clear down to the Virgin River which is about 2800 feet above sea level. To the north they drain into the Great Basin forming the southern rim of the Basin.

The mountains can be seen for a long distance from many directions even though they are not so high as others in the Wasatch. Berger Peak at the head of Forsyth Canyon is the highest point and can be seen as far as Millard County. Travelers coming out of the narrow gorge of the Virgin

River, where the road is cut out of solid rock, come quite suddenly to the place where the mountains come into view with the Vermillion Cliffs at their base creating a breath taking vision of loveliness.

Pine Valley with its green meadows, fertile fields, and sparkling mountain streams, rests like a gem in the shadow of the majestic pine clad mountains whose sheltering arms enfold it. Coming, as one does, upon it unexpectedly with its peaceful fields checkerboarded on either side of the meandering Santa Clara Creek 'Big Creek', whose bordering willows lie like a bit of Persian tapestry down the length of the valley, the evils that flesh is heir to seem to slip from one like a cloak, and a peace that passeth understanding descends on one like a mantle, leaving only a calm tranquility as if one were a little nearer to God. All of the natives are convinced that it was there that the Creator had his eyes turned when he viewed his handiwork and called it 'good.' The town's sons and daughters have all been very loyal to her. No matter how many years have elapsed since one of them has left her fold, they always refer to her as 'back home.' They have been proud to claim her as their birthplace.

Just how long this masterpiece of God's lay in silence, a silence unbroken save by the whirr and twitter of a passing bird, the roar and splash of the mountain streams or the murmur of pines, is not known. But here it lay for centuries waiting for man, while hermit Nature watched, waited, and worshipped God amid eternal solitude.

The Redmen were the first of God's

children to find their way into this peaceful valley to play, hunt, and even scalp each other. That the Redmen had been here is evidenced by the marks they left behind them. They left their history carved in the cliffs along the banks of the Santa Clara Creek where it meanders its way down through the Gulch west of the Pine Valley fields. Before the countless children of the town, over a period of years, gathered them, arrowheads used to lie scattered over a knoll back of the north fields in such quantities as to lead one to believe that perhaps an Indian battle might have been fought there at some time, or arrowheads were fashioned there. The stones which they smoothed out to grind their corn were frequently picked up by the pioneers, and several of them found the large hollowed out stone bowls and used them as containers to water their chickens.

When the Spanish fathers Dominguez and Escalante made their famous trip through the state they followed down the eastern base of the mountains on their way to the Virgin River before they turned east to return to Santa Fe.

In 1854 Jacob Hamblin says, when he first came to southern Utah, he found the Indians going to Pine Valley Mountain (Big Mountain they called it) to send up smoke signals and worship the Great Spirit. There they appealed to the Great Spirit for rain. As Pine Valley is the natural home of the deer, the Indians, no doubt came for furs and meat. The journal of Mary Ann Hafen says that when the people first came to Santa Clara they found the Indians went to Pine Valley each fall; the men for deer and the women for pinenuts.

Just when the first white man came to the valley is not known. Since Kane Springs, one of the camping places on the Old Spanish Trail, lies in the western foothills, not far from Pine Valley, it is likely that the valley was visited by fur trappers. In 1826 when Jedediah Smith, and his party of explorers came through southern Utah hunting new streams on which to trap

beaver it would be almost unreasonable to suppose that they did not explore the main streams in those mountains since that was one of the few places in all the country where beaver might exist. If they failed to enter the valley, doubtless some of their followers did so, since that was the period when fur-trapping in the Rockies, was in its hey day. Milton R. Hunter says that during that time every nook and cranny, where beaver might lurk, was scoured by those dauntless mountain men. When Fremont came through in 1844, he says that he ascended the Santa Clara Creek to its headquarters then crossed over the rim of the Basin. But it is likely that he followed up the Magotsu Creek and crossed over by the Mountain Meadows to the rim. But neither he nor Jedediah Smith make mention of coming into these mountains. There is no record of white men entering the Valley until the coming of the Mormons.

When President Young arrived in Salt Lake, he had no intention of building just a city. He was going to build Zion where all nations could flow into it, and he didn't leave the practical details up to the Almighty to work out. He had visions of an empire extending over much of the western part of the United States. The first two years were spent putting down roots and getting settled in the immediate vicinity of the lake itself, but knowing he must prepare a place for multitudes yet to come, he sent out exploring parties in all directions. Chief among these was one under Parley P. Pratt in 1849 which brought the dauntless pioneers through some of the roughest places in the Wasatch Mountains through snow and ice down to the Virgin River. There some of the group lay in the warm sunshine on New Year's Day 1850. Here Pratt gave vent to his feelings of relief by composing one of our present day hymns. He had left part of his company at Little Salt Lake (Now known as Parowan) to explore while he and the rest came to the Rio Virgin. On their return trip to rejoin the party at Little Salt Lake, they went up the Magotsu

Wash. Pratt tells of the snow capped mountains in the distance, but did not go to them.

Upon returning to Salt Lake, Pratt reported that he had found a number of valleys which would be feasible for future homes and farms, Parowan and Cedar being the most promising on account of the rich deposits of iron and coal found there. With his usual dispatch, President Young laid plans immediately for establishing a settlement in the south. As soon as the 1850 crops were harvested, a company of settlers were started on their way. Parowan was the first town settled. After the people had cleared the land, planted crops, and built homes, they started to work on the iron area. They decided that they made the town too far away from the iron so the following September, a group of them came farther south and settled Cedar City.

In 1852, John D. Lee, who was in the Parowan group, came farther south just over the rim of the Basin where he built a fort, which became known as Fort Harmony. It was just over the line into what later became Washington County. He was joined by others November 4, 1852. Lee writes to the editor of the Deseret News, saying he and his companions were building a fort at Harmony. February 5, 1853, he writes to the news saying the fort is almost completed. After the fort was completed 15 families moved there. As they had some success teaching the gospel to the Indians, Lee writes to President Young telling him of this success, and suggests that he send a group of missionaries down. As it was now evident that they were of the blood of Israel, and someday were to become a white and delightsome people, May 1854, he sent a group of twenty nine young missionaries, under the leadership of Rufus C. Allen as missionaries to the Indians. These men did not realize what effect this mission was to have on their lives and the history of the southern part of the state. Of the 29 of them many were to become the 'Mayflower' ancestors of the people who were to settle

southern Utah. Among this group, who were to later help in the settlement of Pine Valley were Jacob Hamblin, Isaac Riddle Sr., Jehu Blackburn, Robert Richey, Charles Dalton and Lorenzo Roundy.

Experience soon showed them that there was insufficient water at Fort Harmony for all of them to exist there. Although Rufus C. Allen was placed in charge of the group, Jacob Hamblin was the most influential. As friction arose between Lee and Hamblin there was lack of harmony in Harmony. As Hamblin was known as the Peacemaker, he induced some of the missionaries to move south with him to the junction of the Santa Clara Creek and the Rio Virgin, where the Indian village, visited by Pratt in 1849, had long been established. The Indians called it Tonaquint, which in their language means where two streams join. Here they were doing some farming on a very primitive basis. Following the Santa Clara Creek west around the point of the Black Hill, they had another camp where they were also raising some food. Here at the later place, the present site of Santa Clara, the missionaries decided to make their homes and do their best to make friends with the Indians.

Long and hard experience had long since taught explorers to take a few head of cattle along with them as a safeguard against starvation, so the missionaries had with them a few head of cattle. Their first problem was to find feed for them and on the banks of the creek they found grass. During the winter, they turned north in the higher country in search of feeding grounds. At intervals, they found places where the stream widened out and left fairly good feeding grounds. Where ever a green spot appeared, the men took up squatters' rights. Following up the creek for about twenty miles, they found a spot which was pretty well protected by high cliffs on each side of the creek, so they made a permanent camp there, where they spent the winter. William Hamblin, brother of Jacob, was one of them. Because of his skill in keeping the locks on their guns in good order, while they were

crossing the plains, he had won the name of 'Gunlock Bill', so the camp recieved the name of Gunlock. This place later became known as the town of Gunlock. How many men lived there during the winter, we don't know, but among them was Isaac Riddle.

In the summer of 1855, it would seem that Gunlock Bill and Isaac Riddle were caring for the mission cattle. They might have been moving them from a winter to a summer range, and decided to move them on up the

Old Spanish Trail to the famous Mountain Meadows, which had been found by Jacob Hamblin during his ramblings through the winter. These meadows had long been a favorite camping place for travelers going from Santa Fe to California, as there were many acres of sub-irrigated meadows there. Travelers usually remained there for several weeks to fatten up their animals, before attempting to cross the forbidding western desert.



Effie Snow, 81, the mother of Elizabeth Beckstrom and Bess Snow, also of two famous doctors, Rodney and Spencer, is one of the oldest inhabitants of Pine

Valley. Here she is cutting out rolls as her part of the preparation for the annual 4th of July picnic in the canyon.

BOOK 2

"DISCOVERING AND SETTLING THE UPPER TOWN"

*Chapter 1*THE COMING OF THE INDIAN
MISSIONARIES

One June day Isaac and Gunlock Bill started to move the cattle up the trail to Jacob's place, but it was too far to make the trip in one day, so they made a camp to spend the night and on arising the next morning they found one cow missing. They were too precious to lose, so Isaac, like all good shepherds, left the herd with Gunlock Bill while he went in search of the lost one. They had evidently risen very early. He followed her tracks up the creek higher and higher into the hills when suddenly topping a hill, he stopped and gazed in silent awe at the scene spread out before him. It was Sunday morning, and the sun was just sending her first rays over Gardner Peak, where the cliffs in Forsyth Canyon caught and held the radiant light, and the towering peak at the head of Lloyd Canyon loomed up into the clear blue sky like God's finger pointing the way. To use Isaac's own words he said, 'There stretching before me was the most beautiful sight I had ever beheld on God's green earth.' There was a valley surrounded by mountains rising eight to 10 thousand feet high. They lay fold to fold with deep canyons separating them; streams of water from melting snow gushed down each canyon and crossed the valley until they joined the parent stream to form the Santa Clara Creek. The mountains were heavily wooded with giant pine, spruce, and balsam trees, while aspen, oak, mahogany, plus many other shrubs competed for their share of the space. Each creek that crossed the valley was bordered on either side by tall pines and quaking aspens that had never been touched by a woodsman's ax. They

also grew along the banks of the Big Creek on either side of the full length of the valley. A grove of giant pines, stretching their arms up to reach the sunlight filled the Gulch below. Another grove covered the hill to the north where Dry Creek used to run; still another covered the spot where Sell's grove now stands. This came to be known as the Riddle Grove. Later it was cut out for saw timber, and the native cottonwoods and Balm of Gileads grew up in its place, which is known today as Sell's Grove. It was a Sunday in June, such a day as Lowell describes, the sun had not been up long enough to dispel the dew, Lloyd and Gardner peaks both 'shouldered out the sky'. The triangular cliff in Forsyth Canyon caught the sunshine on one side, and cast a shadow on the other, and I hope a meadow lark was giving vent to its joy in some tree near by. The lower end of the valley was covered with lush green grass in which the lost cow was peacefully grazing, blissfully unconscious that she was making history and that scores of children, yet unborn, were to rise up and call her blessed, as a result they were permitted to spend their childhood in that child paradise. Riddle says as he rode out after her, that he found trails through the grass, made by deer and the grass was so tall that it drenched his stirrups with dew as he rode down after her.

Isaac just sat for a time I'm sure, for he never lived so long that he did not enjoy repeating the story, and he always claimed that even though he had been in 38 states of the Union, he had never seen anything to compare with the sight of that summer

morning. I'm sure that if Isaac could have skipped over three quarters of a century that Sunday morning and read Harrison R. Merrill's book of poems, he would have said, "Oh God, let this be heaven."

Now if in some pre-existent world, I had been offered the opportunity of being Columbus, Balboa, or Isaac, I have the feeling that I would have chosen to be Isaac.

It seems that he allowed no grass to grow under his feet before returning to report his findings to his comrades and tell them of the wealth he had discovered, so doubtless the other missionaries also went to view the place, and since building materials were practically non-existent in the lower elevations, they quickly decided what to do with the timber. That very fall Isaac, Jehu Blackburn, and Robert Richey went to Salt Lake and brought back a sawmill and proceeded to set it up on Spring Branch Creek in Pine Valley. Spring Branch is the most constant stream of all the streams in the valley, though not the largest by a considerable amount, but does not depend on the melting snow for water. Now speaking of giants of the earth, consider the problem of bringing the mill the three hundred miles from Salt Lake City and getting it up into the valley from the Old California Trail. The eight miles on up over the route that would have been about where the present road goes from Central up into the mountains, there being a rise of 1100 feet the last six miles. The mill was set just south of where Nell Malchus' house now stands. Some of the old timbers are still visible. They evidently sawed some lumber that summer, proving that it was possible, and it must have given them new ideas as to where they would make their permanent homes. The men lived in dugouts, in what is now Claude Bracken's field. The next summer 1856, when they returned, some of them brought their wives. The water was taken from the head, where it comes out at the foot of the mountain, then a long circuitous mill race, going northeast then northwest, in the shape of a horseshoe

carried the water to a steep embankment, where it flowed down to a waterwheel to furnish the necessary power. The ditch and hollow, where the millrace was, are still discernable after 100 years.

The Deseret News for March 5, 1856 says, 'Jehu Blackburn and Co. have erected a splendid sawmill in Pine Valley about 25 miles southwest of Cedar City, and near an extensive tract of timber of superior quality, equal to that of Parowan.'

In the history of St. George Stake, Andrew Jensen says, 'Robert Richey, Lorenzo Roundy, and Jehu Blackburn commenced the erection of a sawmill in 1855. They continued building until 1856, when they turned out the first lumber, but the mill was not in good running order until 1857, when the sawers commenced to turn out lumber in huge quantities supplying Washington, Santa Clara, Harmony and Pinto with lumber and shingles.'

There is an error in the above listing of names of the men. There is ample evidence to show that Riddle was one of these men for there are still people alive who knew Mr. Riddle personally and have heard him relate some of the early experiences. He was the last of these men to leave Pine Valley. The mill was known as the Riddle Mill until it was later turned over to others after the Dixie Mission started.

The first record of a Washington County court is dated February 23, 1856. The county record for September 1856 reads as follows: 'Charles W. Dalton and company ask for control of the timber in Pine Valley Canyon for all mill purposes. Control of water, timber and grass of Pine Valley granted to C. W. Dalton, Lorenzo Roundy, Jehu Blackburn, and Robert Richey. Also water enough for two acres of garden. Also control of water and springs in Grass Valley for irrigation.' By Monday December 2, 1856 Lorenzo Roundy had moved to another county. Later he was drowned in the Colorado River.

Seeing the lush grass in the area around the mill, Jacob Hamblin moved over from

his holdings at the Mountain Meadows and brought some sheep to feed on the grass. He pitched a tent and brought his wife, Rachel. Throughout the summer of 1856, he spent as much time as he could spare with his family in Pine Valley. On August 3rd, a baby girl was born to his wife Rachel and was given the name of Rachel Tamer. Little Rachel Tamer was the first white child born in the town of Pine Valley. She was delivered by Priscilla Leavitt a sister to William Snow's wife Lydia.

Isaac Riddle also brought his wife. His son Isaac Riddle Jr. was the second white child born in the valley. He was born December 17, 1857. At the time there was no midwife at hand and a man was sent over the mountain to Harmony and brought a woman back with him on horseback to care for Mrs. Riddle. In 1859, Mr. Riddle moved his family to Gunlock, however he still worked at the sawmill part of the time. At the age of 4 young Isaac witnessed the great flood that came down the Santa Clara Creek in 1863. All the Riddle family had, was swept away in the flood so they moved to Pinto Creek until 1865. From there they went to Beaver, remained 13 years, then went to Escalante country.

When the Mormons came to Utah, Brigham Young told the people to bring all types of seed, cuttings from fruit trees and bushes, etc., with them so they could plant them and see what would grow best in this area. Gus Hardy, one of the Indian missionaries in Santa Clara was talking to a woman in Parowan. He told her how much different the climate was down there, and he believed they could raise semi-tropical plants there. She told him she had come out of the Southern States and had a quart of cotton seed she had brought. She told him to

take it down and plant it. It was planted and the people harvested enough cotton to make 30 yards of cloth.

Meanwhile, a movement had been going on that made the establishment of Pine Valley more important than otherwise would have been. Brigham Young, in an attempt to carry out his far flung plan, was using every available resource to make his rapidly growing empire self supporting. When he heard that cotton could be grown in Dixie, a group of converts had just come to Salt Lake City from Texas, so during April conference 1857, he called them to go to Dixie to plant cotton. A group of 28 families, plus a few single men immediately began making plans to follow his instructions. They arrived in April and May of that year and began at once to plant crops in what later became the town of Washington. They not only found that cotton would grow, but sugar cane and some other semi-tropical plants, but the living conditions were practically unendurable. The water in the Virgin River was almost impossible to keep in the canals. The many shallow pools of water near the river made an ideal place for the breeding of mosquitoes, so it was not long until many of the people were afflicted with malaria; the heat in the summer of '58 was intense, so it was not long before many of them were looking with longing eyes to the high mountains due north of them and they doubtless heard of the new sawmill from the Santa Clara missionaries. Some of them evidently found a trail which had been used by the Indians and walked over the mountain and down the canyon, which was later named for Robert Lloyd, one of the explorers. In the summer of 1859, several of these families moved to Pine Valley to assist the ones who were already sawing timber there.

Chapter 2

THE COMING OF THE COTTON MISSIONARIES

Meanwhile, the Indian missionaries had been building homes in Santa Clara and reaching out to places that showed signs of being favorable for farming, so there was an increasing demand for building material.

Among the group who first came from Washington were two brothers, George and John Hawley. William Rufus Slade and his step-son-in-law Robert Lloyd, Joseph I. Hadfield, and Umpstead Rencher.

The men who came first to saw timber lived in dugouts near the mill, but with the coming of the men from Washington, some began to build houses. There were four built in a row on the east side of Spring Branch Creek. Two of them were built of sawed logs, the boards being cut from huge trees, so the boards were about 4 inches thick, eighteen inches wide and dovetailed together at the corners. The houses were fifteen feet wide and 30 feet long, making just one big room with a fireplace at each end. A twisting staircase at the end of one of the chimneys led to a loft upstairs. These two houses belonged to the two Hawley brothers, George and John. George's was built first so it was the first house built in the valley. They were so well built that they were later moved to the lower town and there one is still in use. For the first several years that the people lived in Pine Valley, the George Hawley house was used for public gatherings and weddings, parties, Church and such events.

When the houses were built, the logs were first prepared and then, after the fashion used by pioneers clear across the nation, a house raising was planned. All the

men in town gathered together and put the logs in place while the women gathered together and cooked a big dinner for the entire group, then dancing finished the celebration.

Among the families who came from Washington, some became permanent settlers of the Valley and left a marked influence on the history of the village. Among these was one, Robert Lloyd, who was to spend the remainder of his life there. He was born in Tennessee, the youngest child in a family of fifteen children. His father died when he was three years old, so he was sent to live with one of his sisters. He must have learned early to take care of himself, for at the age of thirteen he moved to Texas where he gained employment on a large farm, owned by Michael Roup Goheen who also had a large herd of cattle. However, earlier than this he had been employed by a doctor who taught him many things in the field of medicine that were to make him a most useful man wherever he lived. He evidently remained on the Goheen farm for many years, for after sixteen years, when he was twenty nine years old, he married one of the daughters, Eliza Adeline, who was then only thirteen years old.

Michael's wife, Dorinda Moody, was a woman of unusual ability and had a most interesting history. Born in North Carolina in 1808, she moved with her family to Alabama when she was ten years old. At the age of seventeen, she married William Salmon, by whom she had three little girls. One died when two years old. Her husband's work required him to travel much of

the time, leaving her alone. On one of these trips, he died and since there were no means of rapid communication or morticians, he was buried before she heard of his death. Now at the age of 26, she found herself a widow with two small girls to support. She was a most gifted needlewoman, so she acquired a small home near her parent's home and proceeded to care for herself. John and William Moody, her brothers, helped her all they could. The following year the family moved to Texas, where she met a young Captain Michael Roup Goheen who had been sent by the U.S. Army to Texas during the trouble with Mexico. In the words of the Bible "She found favor in his eyes", and the following year they were married. The next year Michael was granted a large tract of land in a neighboring county as a reward for his services in the war. Here they built a large flat house, flat for safety against the severe winds that sometimes were so hard that the family would have to go into a dugout for safety when they heard the "Texas Northerners" coming.

Michael was a blacksmith and a wheelwright by trade, and spent much of his time making implements to be used on the farm. He also acquired a large herd of cattle as well, which he ran at a ranch several miles north of their home. During the next nine years Dorinda gave birth to four daughters in succession. They were Eliza Adeline, Christena Elizabeth, Fredonia Melissa and Louisa Jane. To their joy three years later a boy was born, Michael Roup Goheen Junior. This same year Mormon Missionaries came to the area, and evidently met with much success in making converts.

Dorinda was a Methodist, but Michael had no Church affiliation but they were much impressed by the message of the missionaries, and he expressed his intention of joining the Church. But since the missionaries were going to be gone for two weeks, he would go to his ranch and see to selling some cattle he had there for sale, before being baptized. He left for the ranch and while there, was stricken with an acute

illness and died. He was buried several days before his family heard the news. For the second time in sixteen years she was left a widow, but this time it was a most severe blow for her marriage to Michael was a very happy one. He had taken very good care of her and the children. She joined the Church a month later and the faith she had in the new gospel helped to sustain her in her sorrow.

Two years after Michael's death, there was a large group of converts to the L.D.S. Church, who began planning to move to Zion. Dorinda decided to join them. Robert and Eliza would go also, so preparations began to be made. They traded cattle for oxen that had been trained to work, fitted the wagons that Michael had made with bows and covers, disposed of their property, and collected what they would need to take with them. Since Robert and Eliza were going also it left Dorinda with no one to drive her oxen. She gave the slaves she had their freedom so she could not depend on them. In the company was William Rufus Slade, a widower, who had no one to care for his seven children, so joined their forces. Dorinda insisted that they marry so as to avoid any room for gossip. Although it was a marriage of convenience it proved an advantage to both. She was a good mother to the Slade children and they appreciated it. Three of the Slade children were in their teens so they were able to give needed help.

Early in the Spring of 1853, the company started on their long journey to Utah. In July, some disease struck them and within a little over a month little Michael Goheen and three of the Slade children died of it. There was nothing to do but leave them buried at the side of the trail.

As Fall approached, they came to a deserted army post, where there were several cabins and an old mill, which would offer protection from the Indians. They decided to stop here and rest their cattle for a time and wait for Spring, when the feed would be better. It was here that Eliza gave birth to her first child, a girl they named

Mary Dorinda.

Since Dorinda was an expert needle-woman, with quilts as her specialty, she set up her quilting frames in the old mill and spent her spare time there.

Early in 1854, they resumed their journey. There is no record of the route they followed, but it is probable that they took the road already made by the contingent that broke off from the Mormon Battalion that went to Pueblo, Colorado, and on to Salt Lake City. Their food consisted of corn bread, greens, fish, and buffalo meat, the latter which they jerked to use when there was no fresh meat to be had. Although they lost some cattle to the Indians, they always had some with them so they could have milk. After a long and tedious summer on the road, they landed in Salt Lake the late part of October. Part of the company remained in Salt Lake, others went to Fort Herriman, a few miles out of the City. They began at once to take up farms and build homes, but before they could make much headway in the Spring of 1857, they were called by Brigham Young, as has already been mentioned, to go to Utah's Dixie to raise cotton. The second Summer, several of the families moved to Pine Valley, where the weather was most enjoyable. Among them were the Slades. The group from Washington, built their homes near the sawmill, in what was later called Upper Town.

When the Indian Missionaries came to Dixie in 1854, they made up the entire white population. some of them must have been favorably impressed with the country, so they went back to Salt Lake and returned bringing their families with them. When Jacob Hamblin returned, he brought not only his family, but his brother-in-law, Dudley Leavitt, with whom he had been closely associated for a long time. This group settled in Santa Clara, and were soon joined by some other families. All who had come to the mountains quickly recognized that water was the key to colonization, so whenever they found a spring, someone quickly took it up and began to farm. The

missionaries explored the area and found some favorable places. Jacob Hamblin found the beautiful meadows on the Spanish Trail, and founded a place that was called by his name for a long time, but was later known as The Meadows. Robert Richey took up Little Pinto (later known as Page's Ranch). Benjamin Knell, Amos Thornton, David Tullis and Thales Haskell found the natural meadow of Pinto and with the exception of Haskell made homes there where they spent the remainder of their lives. Haskell followed Jacob Hamblin to Arizona, and later went to Manassa, Colorado. Jacob's brother, Gunlock Bill, had a ranch at Gunlock. Isaac Riddle left Pine Valley then went to Gunlock. After he lost all he had in the flood of 1863, he moved to Beaver then on to Escalante. John R. Murdock became the chief founder of Beaver. These men became the 'Mayflower' ancestors of many of the prominent families of Southern Utah.

From 1855 to 1858, there was some sawing each summer to gain lumber for the necessary buildings with only a few missionaries to do the work, but in 1858, the ones from Washington came to help, but returned south for the winters. In 1859, Rufus Slade and his family came to stay permanently and were later joined by four other families, the two Hawley brothers, George and John, Ira Hadfield and James Mathews. These five families were the first permanent settlers in Pine Valley. They probably spent their winters cutting logs in preparation for summer sawing. The Slades had sons in their teens and twenties, who could have been useful there. Because they had been together in Washington, they probably maintained many connections with Washington people. Shortly after the first four families moved from Washington to Pine Valley, they were followed by others, John Freeman and George Spencer.

It seems that in the first five years of its history, Pine Valley was nearer a lumber camp than a town. But in 1859, the county seat was changed from Harmony to Wash-

ington. The following years' records show that Robert Lloyd was made assessor and collector of Washington County and William R. Slade was re-elected constable of Pine Valley for the second year.

In 1860 Pine Valley, which had been first a part of the Harmony Ward, then part of the Santa Clara Ward, was made into a Branch of the latter, with John Hawley as Presiding Elder. J.W. Olsen says that scanty information seems to make it evident that a school of very primitive type had been held in Pine Valley before 1862.

The first meeting house in the Valley was erected in 1859. It was a log building with a dirt roof, and stood on the rise of ground just across the Spring Branch Creek west of Nell Malchus' house over in Reuben Gardner's Upper Town Field. At that time this was quite a high hill. The water from the Riddle Mill, later known as the Whipple Mill, across the road ponded at the foot of this hill. In winter it froze over. The snowy hill and frozen pond made a good place for the children to coast and skate at recess. The building was used for both Church and school. The first school teacher we have record of in Pine Valley was Daniel Tyler.

M.E. (Sell) Bracken, who was one of the pupils and lived to be 97 years old, looked back with joy on the fun the students had at recess coasting down the hill; for the slides joined the mill pond, where they could continue to slide for such a long way.

The same year of 1859, the first Post Office was established in the Valley with Samuel Hambleton as Postmaster.

Brigham Young had come to the Dixie Area in the 1850's when he had said, as he looked over the present site of St. George, that there would yet be built a city between those volcanic ridges. In May of 1861, he and several other Church leaders returned to see how the Saints were faring in this far off place. They reported there were 20 families in Santa Clara, and seventy nine in all of Washington County. The Saints in Iron County had started settling in places up the Virgin River, and there were families in

Harmony and Pine Valley.

It was not until 1861, when the South fired on Fort Sumter and let slip the dogs of war, that things really began to happen in Pine Valley. The war began in April. Brigham Young, who had ideas all along of developing an independent empire, now saw that cotton would soon be at a premium. He conceived the idea of producing the cotton for the use of the empire. It was not characteristic of him to let grass grow under his feet.

At October conference that year, he read out the names of 300 families who were to move to St. George. Of this number, about 32 families sooner or later moved to Pine Valley. The following are the names of the 30 who moved to Pine Valley: Daniel Bruen Barney, James B. Bracken, Sr., Edward Bunker Jr., Harrison Burgess, Melancton Burgess, Samuel D. Burgess, Thomas Burgess, William Burgess, Asa Calkins, Lorenzo Clark, William Coatcher, Sylvester H. Earl, Elijah Fordham, Thomas Forsyth, Robert Gardner, Jacob Gates, Richard C. Gibbons, Robert J. Golding, Jobe Hall, Mosiah L. Hancock, Henry Heath, Frederick Jones, James Keate, John Lund, Mathew Mansfield, Christian Moosman, John Ney, Erastus Snow, Little John Utley, John Vance, Charles Westover, Eli Whipple. This company was to strengthen the old settlements already established and build the new town of St. George.

It would be interesting to know how the chosen ones felt. They had been in their homes there for a number of years, long enough that many of them were pretty well settled with homes, gardens, orchards, flowers, as well as farms to raise food. It meant picking up and starting all over again. Some refused to come, but most of them, when they were "called", did not hesitate, for it was as if the Lord himself had called them. With the help of George A. Smith, Brigham had hand picked the ones he wished to come.

Many years later, Martha Snow Keate, a daughter of Apostle Erastus Snow made this

statement: that he skimmed the cream from Salt Lake to send it down here. Brigham himself said that he chose Saints that he knew were sufficiently faithful that if he told them to go sit on a rock, that they would do it and stay until he told them to get off.

When the people were called, Erastus arose in conference and said, "There is one small sawmill in Pine Valley now, but that won't be enough for all the timber we will need. We hope to have two or three more in running order by spring."

Orson Pratt and Erastus Snow were chosen to lead the expedition. Those same two were the first to enter the Salt Lake Valley. There is an interesting side light on the background of these two men. Ann Hutchinson, who was banished from the Puritan colonies for being a dissenter, and went into western Massachusetts where most of her family were later massacred by the Indians, was the eighth great-grandmother of Orson Pratt. Roger Williams was banished to Rhode Island for the same reason. He was the seventh great-grandfather of Erastus Snow. It would seem that the tendency to do their own thinking ran in the blood.

The tradition of the Snow family is that both Brigham and Erastus were natives of Vermont and seemed to have so much of the native granite in their make-ups that they often locked horns, so Brigham, not being able to get along with Erastus sent him just as far away as he could get him.

On the Monday following conference, many of the Saints began at once to make preparations to move. By the last of December, most of them arrived and made camp where Dixie College Campus now stands. They plowed a ditch to collect water, which came down from the red hills north of the valley, then arranged their wagons on either side, forming a temporary street. Asa Calkins had a huge tent which they pitched and used as a meeting place until they could make more permanent arrangements.

Although they were living in wagon boxes, they made preparations to celebrate

Christmas. The ground under the tent had been cleared off, tramped down and made as smooth as possible, so they could dance. When they gathered in the evening the musicians were just tuning up in preparation for the first dance when Angus Cannon, who had just returned from a mission to New Jersey, dressed in his black broadcloth Prince Albert suit, asked Ann Whipple for this first dance. Ann, dressed in her black taffeta, stepped out on the floor with him when someone said, "Hold it, let them dance the first set together and go down in history as being the first couple to dance in the new town of St. George." It was an illustration of the dreams they had for the future.

Even as they were getting ready for the Christmas celebration it rained. They still managed to get dressed for the dance, but the women who had small babies and had planned to wash next day, changed their minds, for again it rained, but postponing the work did not help for again the following day it rained. Since most of the colonists were young married people with small children, many of them with babies, we wonder just what they did for dry diapers, as the rain continued most of the days until into February.

The rain must have been most annoying, but they had to live in the country for several years before they realized that the good Lord had them specially in mind in sending the rain, for most years, lack of moisture is the number one worry. When in February the sun did begin to shine, how pleased they must have been for spring comes with a burst. Flowers bloom and the leaves on the cottonwoods begin to show green and the grass soon covers up the mud.

Even in the face of the rain, the men had explored in all directions to find just what they could find to build their homes and specially feed their livestock. Some went west to Shoal Creek, where they found pasture land, some went south to Caanan and the Buckskin mountains where they found good cattle land, but most immediate

need was the lumber for homes.

Within a matter of weeks after arriving in St. George, Erastus Snow went on a business trip to Cedar City, and invited Robert Gardner to go along. Robert had been a successful lumberman in Salt Lake, having assisted his brother Archibald to establish the first sawmill in the state at Mill Creek near Salt Lake City. He had doubtlessly been picked to come to St. George with that work in store for him. On their return from Cedar City, they came by way of Pinto and Pine Valley. Robert said he liked the upper end of the Valley and the face of

the mountain. There was good grass over the hills and valley and good black soil, a stream of soft running water and several small springs of refreshing cold water. There were about five permanent families living there at the time, the two Hawley brothers, George and John, Rufus Slade, Joseph I. Hadfield and Isaac Riddle. However, two other families had arrived there the previous December. They were Sylvester Earl and Mahala Thomas, a woman with four children who was to become an influential member of the village in later years.



Sandra Snow and her younger brother "R" "J" (that's his name) get water from the tap; the coldest, softest mountain spring water available anywhere.

These are two of the four children of Dr. Glenn E. Snow.

Chapter 3

THE COMING OF THE DIXIE MISSIONARIES

THE THOMASES

Mahala had been born in Alabama in 1829, to a family who had joined the L.D.S. Church in its early history and crossed the plains with the first large company in 1847. She was but sixteen at the time and in transit met John Pledger Thomas, with whom she fell in love and married while on the plains. They lived through those first hard years in Salt Lake, soon they had a log cabin built and proceeded to make plans for the future. In 1849, she gave birth to their son John Matthews Thomas, her maiden name having been Matthews. In the next ten years, she had three daughters added to the family, Mary Jane, Martha Ann and Penelope.

John was a very devout worker in the Church, and spent much time in doing missionary work. On his return from one of his trips, she found that he was mentally deranged. She felt that he was possessed of an evil spirit, as there seemed to be others afflicted the same way. Though he had never shown any sign of violence, when he began to show a too keen interest in sharp knives and razors, she became frightened and was advised by the Church Authorities to leave him and go south, where new settlements were then being made. She was told to join the John M. Moody company who were on the way. She packed up her belongings, loaded the wagon, and taking the children, Penelope being but two years old, and started out alone driving the wagon with an ox team, while son John, twelve years old, drove the cows.

They failed to make connections with the Moody company at Lehi, but she heard that

the Earl company was not far ahead, so increasing her speed, she caught up with them two days later. To her great disappointment, she was refused admittance to the company, as they had no man to protect them. She followed along behind, but at night was not permitted to put her cattle into the corral which was made by driving the wagons into a circle.

She would drive off to one side and camp alone, but all went well with them. After about two weeks, brother Sylvester Earl became curious and came back to talk to Sister Thomas and found that he knew her people well. So, he told her to put her cows into the herd and let her boy take his turn driving them, but she still had to keep her place at the end of the company.

One reason that Mahala had been happy at the thought of coming to Dixie was that her brother, James Matthews had been a member of the Washington Cotton Mission and was now living down there. In some way he had heard that his sister was on her way to St. George, so he, being familiar with all the country by then, made a trip to Cedar City and met the Earl company. Knowing that there were houses in Pine Valley, left empty by the Washington people who only summered there, he suggested that they take the Spanish Trail and go straight to Pine Valley, which they did, arriving there on Christmas day in 1861 with Mahala leading the train.

She found an empty house for the winter, but the Saints all worked together so it was not long before she had a log cabin of her own right in the center of town. The town

was set about in the middle of the forest, getting the logs was no problem.

Mahala continued to live in Pine Valley for the next 35 years of her life. She was one of the important and useful ladies of the village. That she had great stability of character has already been shown, but she must have had a generous share of the charm of which Barrie's Maggie Shand said if one had it they did not need anything else, but without it nothing else would do them any good. Her children were blessed with talent in dramatics which added a great deal to the entertainment in town. They were especially skilled in giving dramatic readings. All who can remember her grand daughter, Beth Gardner Schmutz, have seen her keep an audience in stitches of laughter as she described the most simple and unimportant adventures. Clear down to her fifth generation of progeny the talent is still in evidence. The lot where she lived when the people moved down to the lower town, as they did a few years later, is still called the Mahala lot.

THE EARLS

The Earls, who came into the valley with her on that Christmas day, were of New England stock, which dated back to that most illustrious group who came to Massachusetts in 1630, and lived there for more than a hundred years. In the early 1800's, they moved to Illinois and were among the earliest converts to the Mormon Church, so they went through all the early persecutions of the new Church. Sylvester Earl, the leader of this group who came to Pine Valley, was in that first group who came to Salt Lake in July of 1847, and continued to live there until called to Dixie.

By profession he was a skilled carpenter and cabinet maker. He owned a turning lathe and could make furniture as well as spinning wheels and looms for weaving cloth, which is one of the major reasons he was chosen to join the group coming to Dixie. The family found an empty house in which to spend the winter, but with the coming of Spring they moved to a very

pleasant place that they discovered about six miles west of Pine Valley. It was an open flat with a beautiful spring of fresh clear water that was large enough to irrigate about ten acres of land.

They took this up and began to prepare to farm it.

Sylvester had two wives, Lois and Margaret. He moved the latter to St. George, but kept Lois at what became known as the ranch.

During the summer the whole family lived there and developed a very pleasant place. The climate was cool in summer, but warm enough to grow a good orchard of apricots, apples, peaches and the most delicious tomatoes. Although it was but six miles lower than Pine Valley, these fruits would freeze in Pine Valley. The place has changed hands many times since that day, but it has been known during most of its history as Jacobson's Ranch as that family owned it during so much of its history.

Joseph Earl, son of Sylvester, has left a most interesting history of his life in which he shows great enthusiasm for the happy times he and his brothers and cousins had living on the ranch where they had plenty of riding horses and the hunting was so much fun, as the home was surrounded by the lovely forested mountains.

After living there for six years, there was an Indian raid in the area, so Erastus Snow, the Apostle in charge of the group, advised all the people on lone ranches to move to the nearest town for safety. Hence the Earls returned to Pine Valley as it was the nearest settlement. There they secured ground, a good piece which spanned the Lloyd Canyon Creek and reached about two blocks east of it. Here they built a home, planted orchards and a garden with current bushes bordering the south boundary so soon were able to raise their food. They, like many others, had cattle which were run in a co-op herd out in the Shoal Creek area, so they could have plenty of beef.

They remained in the valley for about ten years, by which time the lumber business

had greatly decreased, so many of the settlers were looking for new places to settle. About 1877, a group from Santa Clara had been called to go on down the river to make a settlement. The Earls having heard of the warm climate there and having lost many of their cattle during some of the hard winters in Pine Valley decided to go there to take up new homes, which they did.

Edward Bunker Sr. was made the first Bishop of the new settlement, which was named for him--Bunkerville. Joseph Ira Earl was made one of the counselors and became one of the major leaders of the area. He married two of Bishop Bunker's daughters and had a large family who have had a dominant influence there to the present day.

The ground that they owned in Pine Valley was known henceforth as the Earl Block, then later as just "the block". Some of the apple and plum trees they planted are still in existence, though old and gnarled, and the current bushes still produce fruit in the years they are not frost bitten.

THE BRACKENS

We have no record of where James B. Bracken, Sr. got a lot in St. George, but we do know that he lived there during the summer of 1862, but he must not have made any plans for a permanent home there for he already knew that he was to go to Pine Valley, as he brought with him a shingle mill knowing that that was to be his contribution. He must have spent much of that first summer working on erecting his mill near Pine Valley, for we find him and his sons, Bennett and William, working at his mill on the day of July 16, 1863, the day of the tragic flood of that year.

James Bennett Bracken was a son of Elizabeth Clark and Levi Bracken, natives of Pennsylvania, who were among the earliest converts to the L.D.S. Church. The parents and children were baptized in 1832 only two years after the Church was organized. They moved from Indiana to Nauvoo, Illinois where they underwent the persecutions of the Saints. Both Bennett and his father, Levi, were among the body guards of the

Prophet Joseph Smith. At the exodus of the Saints from Nauvoo the Brackens moved to Iowa where they remained until 1852, before continuing on to Salt Lake. Upon reaching the mountains they moved to the town of Payson where they remained until called to Dixie in 1861.

As stated above, they made immediate plans for settling near Pine Valley, where they would operate the shingle mill. Their first home there was what was later known as Hunt's Ranch, a place near the foot of the mountains. The mill was placed a mile or so farther up the Santa Clara Creek near Mud Springs.

John Alger and Charles Pulsipher were called as partners with Brother Bracken to set up this shingle mill. They worked together until after the flood, then Bracken bought the others out and moved the mill a mile or so farther up the Creek and set it up near the Cedar Knoll, a small hill south of the Creek, here it was operated for a number of years until the Bracken's youngest son, Marcellus (Sell) grew up and he and his nephew, Lon Hancock moved it into the Valley. It was placed just where Forsyth Creek enters the field owned by Levi Snow. In the meantime the Brackens moved from their first home where the flood drowned the children, to what is now known as Upper Town. In other words, they joined the other families then living in the Valley, until 1866 when it was decided to move the village further down the Valley to where there was more room for farming. Brother Bracken was the first one to make the move. In March of the year he built the first home in the Lower Town. It was placed on the block just west of the Church Square. How long they lived there is not known, but some years later they moved to a home built by Melacton Burgess, which was on the west side of the block from the shingle mill, which was on the south side of the block. The water which was used to run the mill came from a stream which is still known as the Shingle Mill Ditch. The mill was later run by Dabney Keele, a brother-in-law of Brackens. He

continued to operate until near the turn of the century, when it was purchased by Jeter and Frank Snow. The last shingles made in the mill were sawed by Frank and were used to re-shingle the Church building since Jeter was then Bishop of the ward. Soon after this the mill burned.

After the flood the Brackens moved to Pine Valley, bringing with them their children. Martha Ann was already married to Mosiah Hancock, but they also came. Then their four sons, Bennett, William, Orlando and Marcellus, who ranged in age from seventeen to six, then a little girl, Alzada, just four years old. The sons were tall and powerfully built, so they became a real asset in the pioneering of the Valley. Bennett became one of the most successful cattle men, Will was naturally talented in music, he played for the dances for a long time. He also had a keen but caustic wit. His comments became part of the language of the village and are still quoted. Orlando "Lan" was of genial disposition and loved dramatics. He was one of the chief characters in the plays that were performed for many years. Marcellus "Sell" was talented in so many different ways. His mother, Sarah Head, had a great deal of artistic ability which he inherited. Without ever having had one single lesson in art he painted the back curtain for the stage, an outdoor scene which was used for many years in the plays. Besides that, he followed Robert Lloyd in being the one turned to for medical help. He pulled the aching teeth, set the broken bones, and whatever needed doing. On one occasion he set a badly broken leg for young Archie Gardner, on which weights had to be used, but the bone healed perfectly and never gave any serious trouble later.

All four of the sons married in Pine Valley and raised their families there until they were partly grown. All of their children were born in Pine Valley except Claude the youngest son of Sell, who was born after they moved to Central.

The youngest daughter, Alzada "Zade",

did not marry until late in life, but remained home and cared for the parents as long as they lived. The house they lived in was in the lane cater cornered from the northeast corner of the public square. Forsyth Creek ran through the lot and from there on out was called Zade's Creek and the lot to this day is called by her name.

In 1900 when he was eighty four years old Brother Bracken went to Panguitch to visit his daughter, Mary Ann Hancock, who had moved there some years before, and died while there. It was in March and evidently cold enough to bring his body back home to be buried. The following year in July, his wife followed him in death, also at the age of 84. They were buried side by side in the local cemetery. Some years later their son Bennett, who had made good in the cattle business, erected a beautiful and very distinctive stone to mark their graves. The stone is so tall that it can be seen from nearly any place in the Valley. Alzada later married and spent the remainder of her life in Millard County.

THE BURGESSES

Of all the people who came to Dixie and later to Pine Valley, there were none with more interesting history than the Burgesses, who played an important part in settling of the Valley. When Germany was made up of a group of German States, one of them was Hesse. One of the sons of the Royal House of Hesse became tired of belonging to the Royal family so he ran away from home and joined the army. When the Revolutionary War was going on King George in England found himself not too popular with many of his subjects, especially many of the members of Parliament, and was unable to get the soldiers he needed to come fight the colonies, so he sent back to his native country of Hesse in Germany and hired an army. The son of the Royal Family, who had run away from home, got his brother to join him and come over with the Hessian soldiers. After they got here and saw the situation they decided that the colonies were in the right, so they deserted General

Burgoyne's forces and joined the American Army.

Burgoyne and his soldiers were held up on their march from Canada to New York, and were forced to surrender in the Battle of Saratoga which was fought on Phillip Schuyler's farm. This proved to be the decisive turning point in the war.

At the close of the war, these boys couldn't return to Germany because they could have been arrested for being deserters. They went out into western New York, where a family by the name of Burgess took them in and gave them a home, so they changed their name to Burgess. Later one of them married and had a son William, who married Violate Stockwell, she presented him with eleven children. The oldest one, Harrison, was to become an important member in the early L.D.S. Church, as well as, one of the stalwarts who pioneered Pine Valley.

Several of his children besides Harrison, came to Pine Valley and helped him in producing the lumber that was used in building up the early places in Dixie. William was an honorable up-right man, but did not belong to any organized church until he came in contact with the newly organized L.D.S. Church, which came about through his son Harrison. William Snow of Vermont who had been converted earlier, went on a mission to New York where he met the Burgess family. He converted Harrison first though did not baptize him. Later two other missionaries, John S. Carter and Orson Pratt baptized and confirmed him to the Church.

Harrison was then just in his mid-teens, but he was so enthusiastic that he succeeded in converting the other members of his father's family. Two years later the family migrated to Kirkland, where the Church was then converging and there met Joseph Smith for the first time, which more firmly converted them. From that time on, they were firm friends of both Joseph and Hyrum and became some of their body guards. When Joseph called for volunteers to go to

Jackson County, Harrison joined them and went through the experiences the Church had there. He returned to Kirkland in time to be there for the dedication of the Temple where he received his endowments.

In 1835 Harrison married Sophia Foster who was among the converts who had come to Kirkland. They were a congenial couple and were faithful members of the Church going with the members who went to Missouri and later to Nauvoo. They were there when the Prophet was murdered and helped with the burial. Their marriage was a happy one, but to their disappointment, especially Sophia's, they had no children. After they had been married more than ten years the doctrine of polygamy was preached. It was Sophia who suggested that Harrison take another wife that they might have children. He was not enthusiastic as they had been so happy with each other, but it was she who said, "It is the will of the Lord." So on February 6, 1846, he married Melvina Amanda Hammond in the Nauvoo Temple.

At this time the Saints were planning to move west to the Rocky Mountains so the Burgess family went with the others to Winter Quarters, where they spent the winter of 1846-47. In the spring William Sr., Harrison's father, was one of the group chosen to go in the vanguard company which arrived in July of 1847.

Just before leaving to come west, William Sr. married Dorcas Dykes, whose husband had left the Church and gone to Arizona. He left her with three children, Rhoda, Eliza, and Lee. They lived with William and their mother until they arrived in Pine Valley. Here the three of them married and lived in Pine Valley for some time. William, Dorcas and Violate remained in Pine Valley for the rest of their lives. They are all buried in the Pine Valley cemetery.

His sons planned to go later. Harrison was just getting an outfit ready in 1848 to follow, when he was called to go on a mission to England. There is no record, but he evidently went ahead to prepare his outfit

for his family to cross the plains. Several of his brothers were also making preparations, so we suppose that the two wives, Sophia and Amanda, went with the others. Amanda had been married more than two years but was now pregnant for the first time, but that did not deter them.

Harrison now turned and went to England where he was a most successful missionary. He spent three years there, the latter part of the time in Scotland where he was a Conference President. He made so many friends, that when the word came that he had been released from his mission, the Church members were very loath to lose him. Before he left they gave a farewell party for him, where they presented him with Scotch bonnet and shawl which were a part of the uniform of the Scottish soldiers, as well as money to pay his way home and make a new start in making a living. On his return trip he was placed in charge of a group of Saints who were on their way to Zion.

While he had been in Britain he had heard but little from his family since the mail service across the plains was decidedly limited. However, he did hear when his first child was born. A daughter, named Mary Almeda. His brother Horace had died of cholera while crossing the plains, leaving a wife and two small children.

On reaching Salt Lake City, he found his family being cared for in pretty good shape. His father and brothers had doubtless looked after them in his absence. He now went at once to work to get land and homes that he might care for them more adequately and remained in Salt Lake for about ten years, then moved to Parley's Park, now Park city. This was probably to improve his lumber business since that was the main business of the Burgesses. He remained there for about two years. When they all went to conference in October of 1861, they heard the names of William Burgess, Sr. and his sons read off to be among the group called to Dixie to strengthen the Cotton Mission. Like the other faithful Saints they

made immediate preparations to move.

At the time of the move, Willaim Sr. would have been 67 years old, somewhat older than most of the ones who came and since three of his sons who came with him, Harrison, William Jr., and Melancthon were all married and had children of their own he was known as "Grandad" Burgess. They all worked together on the same mill which was known as the Burgess mill. They evidently spent the year of 1862 in getting the mill in running order, for in 1863 they all moved to Pine Valley. The mill was a mile or more farther up the canyon from the town where everyone made their homes. Their mill was by the Big Creek.

ROBERT GARDNER

Of all the pioneers who came and settled Pine Valley, there was perhaps not one who had a more profound and lasting influence on its history than did Robert Gardner and his posterity, but since his life history has already been written and published at least twice and is now in several libraries as well as in the possession of many of his offspring, it is sufficient if only an abbreviated account of it is given here.

He was born in Scotland with pure Scotch ancestry, but at a time when there were serious political problems which so disgusted his father that he determined to leave his native land and emigrate to America, which he did in 1822. His son was three years old at the time. Canada was still a virgin wilderness, a hard place to make a living, but with typical Scotch ambition and thrift, they in a few short years accumulated good farms, homes, teams, as well as lumber and flour mills.

Robert was the youngest son and soon he was the only child remaining at home. In 1841, when he was twenty two years old he married Jane McKeown, a girl who had lived in their home helping with the work for some years. Since he had helped build the home and acquired the farm the parents wished him and his wife to continue to live with them, which they did. When they had been married but three years, they chanced

to hear some Mormon Missionaries preach and tell of the restoration of the original Church of Jesus Christ. They were so impressed that they joined the Church. Robert says that in order to find water sufficient for their baptism, they had to walk about a mile and a half to a pond on which they found about eighteen inches of ice. They had to chop through the ice to reach the water. He afterward testified that while he was under the water a bright light shone around his head which had a mild heat. While unable to describe it he said that it so influenced him that it changed his whole life, influencing him for the good.

From the missionaries he learned that the Saints were then gathering in Nauvoo. He was so interested that he decided to make a trip to the city where he might meet Joseph Smith personally. He and a friend started on the 500 mile trip with very little money and a fifty pound sack of crackers, which his wife and mother had made him. After a series of difficulties, they found Nauvoo and there met the Prophet as well as many of the Apostles. Despite the difficulties, he saw the Saints living in, he decided to return to Canada and bring his family back to join them.

With no money to pay his fare, he worked his way back home and always looked back to it as an interesting time of his life. It was not long after this that the Saints in Canada heard of the tragedies that had come to the Saints in Nauvoo and heard that they were leaving for the West. The Gardners had a great deal of property which they needed to dispose of before leaving and encountered more than a few difficulties in doing so, but they left anyway and did not catch up with the fleeing Saints until they reached the Missouri River where they spent the winter enduring the hardships that were common to the Saints that winter.

Robert's family now consisted of himself, his wife Jane, their oldest son Robert, his father's namesake and two little girls Mary and Margaret. Plans were made to leave in June to follow the earlier groups who had

gone ahead that summer of 1847. They were hardly on their way when Jane gave birth to her second son, William, but that didn't deter them. She lay in the back of the wagon with the two little girls and the new born baby, while Robert sat in front with young Robert. One day the long wagon train stopped to repair a bridge, Robert got out of his wagon to go help. One of the oxen started to one side reaching for grass, so young Robert got down to lead the oxen back to the road. The oxen kicked him under the wheel, then started forward crushing the child under the wheel. That night the boy got out of the wagon and ran around to show that he was not seriously injured, but he never was able to leave the wagon again without help. For five hundred miles his father held him on his lap to ease the jolting of the wagon. They watched him grow thinner by the day until when they reached the Platt River he died.

More than forty years later one of Robert's sons, Robert Berry and his wife Nellie lost a baby a little more than a year old of some disease of childhood. One day the grandfather came into their house and found Nellie crying. From their front door they looked straight out on the Pine Valley cemetery. He looked out the door and said, "Nellie, I know this is hard to endure, but look out and be comforted that you can see where your little girl is lying. When Jane and I were on the plains and lost our first son we just had to bury him at the side of the road. Jane refused to leave and go on. I told her if she would come with me, that when we reached the Valley and settled down, that I would come back and get his body and take it to wherever we settled. My brother Archie went back to the river before I did so I asked him to look up the grave since he knew where it was. When he returned he told me that the wolves had found the place and that only a few bleaching bones were left." Nellie said she never looked out the door again, but what she thought of what that must have meant to Aunt Jane.

The Gardners reached Salt Lake on

October first 1847, and moved with everyone else to the old fort where they endured the starvation period that was the fate of those who spend that first winter in Salt Lake. Fortunately it was an open winter, but little snow fell making it possible for the men to clear ground and prepare for the spring planting. The Gardners, Robert, his father, and his brothers, William and Archibald went south about six miles to a stream still called Mill Creek and erected their saw mill, the first one in the state, and by spring were able to begin sawing the much needed lumber for building. They plowed and planted about six acres of grain, but it was so dry and the crickets so hungry that they reaped but little that first year. However, they remained there and later took up much more ground and in a few years became prosperous. They planted gardens and orchards and were soon living in comparative comfort.

Although polygamy had been started before the Saints left Nauvoo, Robert had not accepted the principle, but after arriving in Salt Lake, Brigham began preaching it openly. Like a good stockman, he personally chose the men he wished to go into it and then married them to girls much younger than themselves in many cases, that he might raise up a group that would be the kind of Saints he wanted. The plan worked wonderfully well as history has proved. In 1851, when he was thirty years old he married Cynthia Berry, a girl fourteen years his junior and five years later married Mary Ann Carr who was but sixteen years old. They all lived at Mill Creek in comparative luxury as compared to the way many of the Saints lived.

His lumber business as well as his farming and cattle were prospering. The story is told that at this time he said that once before he had acquired considerable property and had then lost it, he hoped it would not happen again. Almost within days after this, he was told by one of his neighbors that his name had been called out in conference to go to southern Utah to help

strengthen the Cotton Mission.

He was far from happy at the thought, but remembering his baptism and the experience with the Prophet he at once made preparation to leave. Leaving his eldest son, William, then fifteen years old in charge of things at home he took his wife Mary Ann and her two small girls. He left with William Lang and was one of the first to arrive in the old camp ground at St. George where he became one of the leaders in the building up of the Dixie country.

There were three hundred families called to come on the mission. Among them four of the well known Cannon children, who were to become a powerful group in the state. They were: Angus, Ann, David and Leonora. The first three had their families with them. Leonora, the youngest member had been married in polygamy for a short time, but she soon found that the husband's first wife had in mind the using of Leonora as a servant girl, so President Young immediately released her from the marriage, which was the custom in that day, hence she came with the other members of the family. She drove their cattle most of the way as she was an experienced horse-woman. The story is told that Robert Gardner chanced to see her and was more than casually interested, for before they had been in St. George less than two years, he took her for his fourth wife. From the moment he arrived in the new settlement he was chosen on so many public jobs that it was fortunate that his wives were so self sufficient for he had but little time to care for their needs.

On his first trip down he brought his wife Mary Ann, for she must have been a woman of unusual charm, but two years later in 1863 he returned to Mill Creek and brought Jane and Cynthia to Dixie taking them on to Pine Valley that same summer. He evidently built a place in the Upper Town for Cynthia. Most of the houses were built in two long rows just east of the original saw mill and were built close together in case of Indian attack. Some of the first ones were dug-outs

because they were warmer. One of these old dug-outs caved in, then filled up with water. A plank was placed across it for a bridge. One day Cynthia Gardner was crossing it when she noticed the body of a dead child floating in the water. It was the child of Joseph I. Hadfield just learning to walk and had fallen in and drowned. It was the first death in the valley and she was buried not far away from the homes in a beautiful grove of evergreen trees which became the first cemetery in the village.

The first summer in 1862, Eli Whipple, Robert Gardner, Sylvester Earl and Erastus Snow purchased the original mill from Isaac Riddle and proceeded to saw lumber. According to Bleak's Journal, who was the official historian for the Cotton Mission, Eli Whipple reported that though he was no blacksmith he made a complete new set of mill irons and was capable of sawing 5,000 feet of lumber each 24 hours, but that same summer the mill burned down. Eli bought out the other investors and rebuilt the mill adding a lathe and shingle mill to it as he had planned in the first place. There was a need for more mills so the water in Spring Branch was put into a much larger mill race, which in time was so arranged that it gave the power for many of the mills in the valley. It was first made to circle the first mill race and extended to a spot where it met the Santa Clara Creek at a point near where the present bridge crosses the Santa Clara a number of rods above what is still called Sell's Grove, since Sell's family still owns the ground it covers. Robert had owned several mills, but now he and his son, William and a brother-in-law, Pleas Bradford brought in the first circular mill in the valley. The previous ones had up and down saws and were called muleys. This one was so large and powerful and successful that gradually other circular mills replaced the older ones.

Robert now built a cabin by the grove to be near his mill. It is assumed that his wives, Jane and Leonora lived there. In any event, they were living there in the summer

of 1866 in a little log cabin. Leonora had a problem--she had no bed she could call her own which gave her anxiety. Robert had been made Bishop of Pine Valley, Pinto, Hebron and Holt's Ranch as well as mayor of St. George, plus many other public jobs, so when Lenora told him of her needs he just couldn't seem to find time for her, so on a June day she decided she would have to take care of her own needs. She collected the necessary tools and proceeded to build herself a bed. She bored three holes in the walls of the cabin inserted strong sticks into the holes, then made one leg to hold two of the sticks and nailed them securely. Now to make what would be the springs, she wove a net of rope to hold the ticks, probably straw and feathers, then added the quilts and a pillow. During the day she may well have had inside information that she had better hurry for that night her first child was born--a little girl whom she named Mary Alice for her older sister who had raised her. Her mother had died while crossing the sea from England when Leonora was but two years old. The little girl was to spend most of her eighty eight years on Pine Valley. During about half of it she was the wife of the bishop, and contributed a great deal to life in the village.

THE BROWNS

Lorenzo Brown was born in the Township of Pomfret Chautauque County, New York. He was the son of Benjamin Brown of Queensbury Washington County, New York and Sarah Mumford of the Town of Granby, Hartford, Conn. In 1835, the family joined the Mormon Church and went to Nauvoo. Here Lorenzo married Frances Crosby. They put up with the same hardships as the other members of the Mormon Church. Here he was ordained to the Seventies under the hands of Harrison Burgess. At this time, little did they realize that a number of years later they would both find themselves living in Pine Valley, Utah where they both were running sawmills not far from each other. The family came to Salt Lake and were members of the group that Brigham Young

called to go on the Dixie Mission. They were in the group that were called to Pine Valley to set up sawmills.

The Upper Town, as it was called for many years by the people of Pine Valley, had its beginning in 1858, when those Texans found it a refuge from the terrific heat of Washington. Many of them came to spend the summer but only seven families remained to endure the cold of winter in preference to the heat of summer.

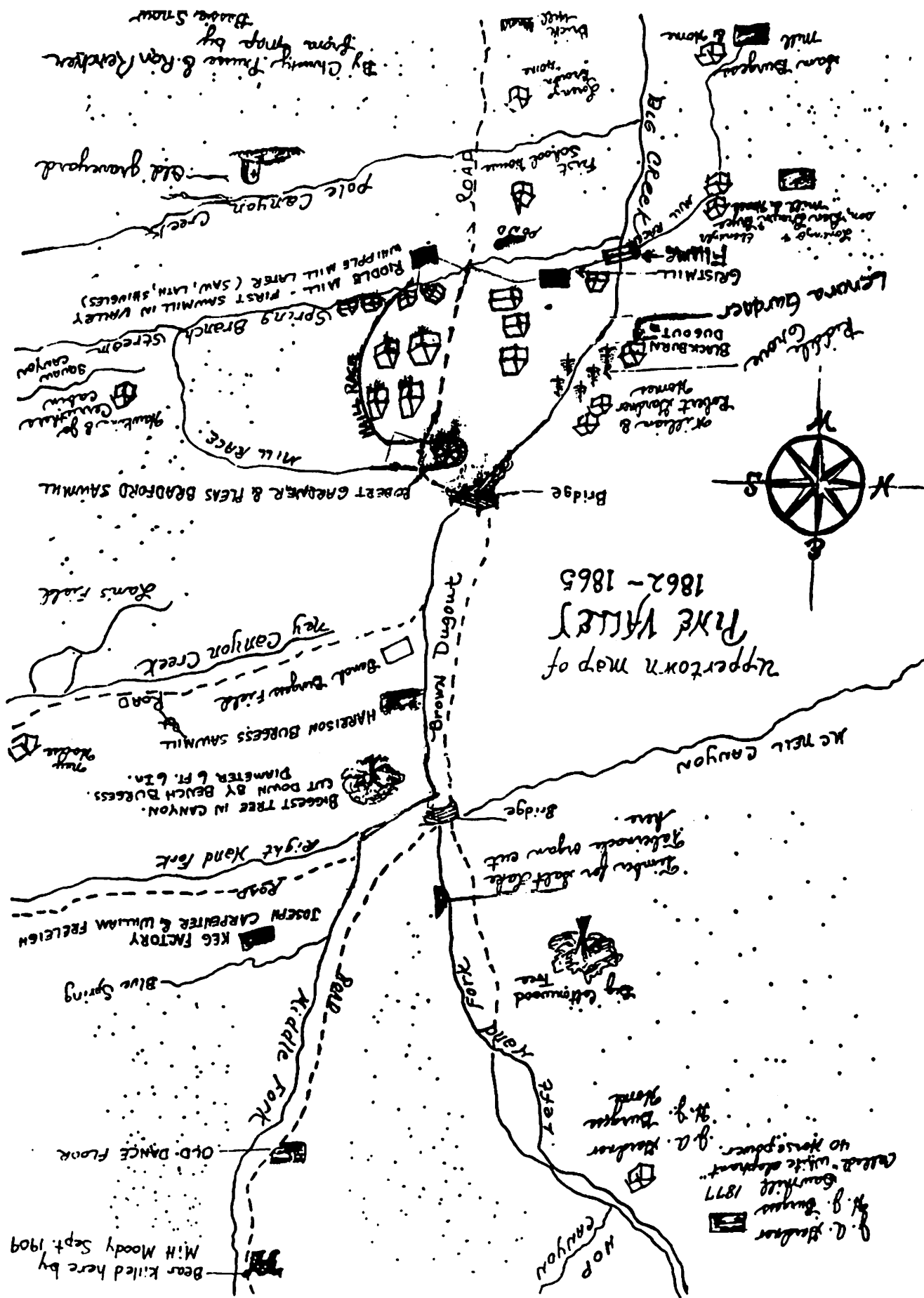
In December of 1861 these were joined by two more. The families of Mahala Thomas and Sylvester Earl, who came there rather than to St. George, where other Saints had gathered. In the summer of 1862, many of the ones from St. George must have come to assist in establishing the lumber mills which were to be the economic base of the entire area for many years. No permanent settlers came until the following summer when families of the Brackens, Burgesses, Whipples, and three of Robert Gardner's four wives came to make their homes. Many more were called and came for some time but did not remain to become permanent settlers.

Now the village grew rapidly. When all the houses had been built on the upper side of Spring Branch, they spread out and built across the road on the north side. According to a diary written by Lorenzo Brown, Brigham Young and a company from Salt Lake who were on a trip to see how the settlers in the South were prospering, arrived in Pine Valley on September 12, 1864 with one hundred persons traveling in twenty wagons. They included some of the twelve Apostles as well as other important men such as Phil Margetts, one of Utah's famous early actors. The company was divided among the nine families in town. A meeting was held in the Hawley home at five

o'clock, which was followed by a dance in the evening, with music furnished by the Nephi Brass Band assisted by a quadrille band from Salt Lake City. (This house was later moved down to the lower town and now forms part of our home where Bessie still lives. We enjoy telling the grandchildren that Brigham Young once held conference in Mother's bedroom).

As was typical of the Mormons everywhere, they relieved the monotony of the rugged work they had to perform each day with plenty of recreation. Dancing was perhaps the favorite pastime. Everybody joined in, children as well as adults. Robert Berry Gardner, son of Robert, Sr. and known as R.B. liked to tell the story of the time near Christmas when his parents succeeded in getting for him a pair of new shoes. Boys usually went barefoot, so when he prepared to attend the Christmas dance his mother insisted on his wearing his new shoes. This he could not endure for all other boys would be barefoot. He donned the shoes and left the house, but on the way he stopped and hid them in some bushes, then reclaimed them on his way home.

Since Santa Clara was settled before Pine Valley, they used the water from the Santa Clara Creek for their farming, so when Pine Valley was settled the people were told that they were not to use the water for irrigation, but the rich black mountain soil produced such delicious vegetables that some of the folks planted small vegetable gardens anyway. Apostle Erastus Snow told the Santa Clara farmers that if they would divide the water the Lord would bless them and increase the stream. they tried it out and truly enough the stream increased, so again they agreed to divide, and again it increased.



MAP OF PINE VALLEY UPPER TOWN

About 1862 to 1865

Explanation of the Upper Town Map
beginning at the east end and following
down both the roads and the forks of the
streams. This marking stands for roads (---).
The plain dark line stands for streams.

1- April 1877, J.A. Gardner and H.J. Burgess had a sawmill up on Left Hand Fork. A small log cabin was built where their wives Celestia and Emma Snow lived and cooked for the mill hands.

2- The Robert Gardner, Pleas Bradford sawmill was the first circular saw in the valley.

3- The spot marked Riddle Grove was a large grove of pines when the valley was first settled. These were later cut out for lumber. After they were cut out, a big grove of Balm of Gilead trees sprang up. This grove is now called 'Sell's Grove' because he later owned the field where the trees grew.

4- Blackburn Dugout was the home of one of the first three men to settle the valley. These three men were Jehu Blackburn, Robert Richey, and Isaac Riddle Sr. The first sawmill was built by them, but it was called the Riddle Mill. Blackburn and Richy moved away.

5- The houses built on the Mill Race were the homes of the first people to settle in Pine Valley. They were built close to the mills. They were placed in two rows for protection against the Indians. Only four are placed on the map to show the reader where they were. The rest are not listed because there were too many to put on the map. The following names are those of the people who lived in these two rows:

Eli Whipple, Erastus Snow, Mandy Burgess, Sophia Burgess, Old Man Allphin, George Burgess, Dick Gibbons, Melancton Burgess, Nephi Forman, Mahala Thomas, Old Man Slade, James Mathews, Robert Carr, Josh Chidster, George Spencer, Forsha Walker, McQuarrie, Cynthia Gardner, and William Snow later lived in his brother Erastus's house, and Ira Hadfield.

6- The four houses on the bank of Spring Branch Creek were the homes of George and John Hawley, William Rufus Slade, and Joseph I. Hadfield. The two Hawley houses were later moved to the Lower Town. The three houses north of the road were the homes of John Larson, Jake Crandall, and James B. Bracken Sr. Nell Malchus and Claudie Bracken now have homes on that sight.

7 - The gristmill was owned by Asa Calkins, but other men ran it. It was first run by Old Man Heath. He lived in the house by the mill. His two sons-in-law, Oz Barlow and Frank Nickerson, lived there. Charles Bennett next lived there and ran the mill. It was run long after people moved to the Lower Town. Stanley Calkins, son of Asa, was the last to own the mill but I don't think he ever ran it.

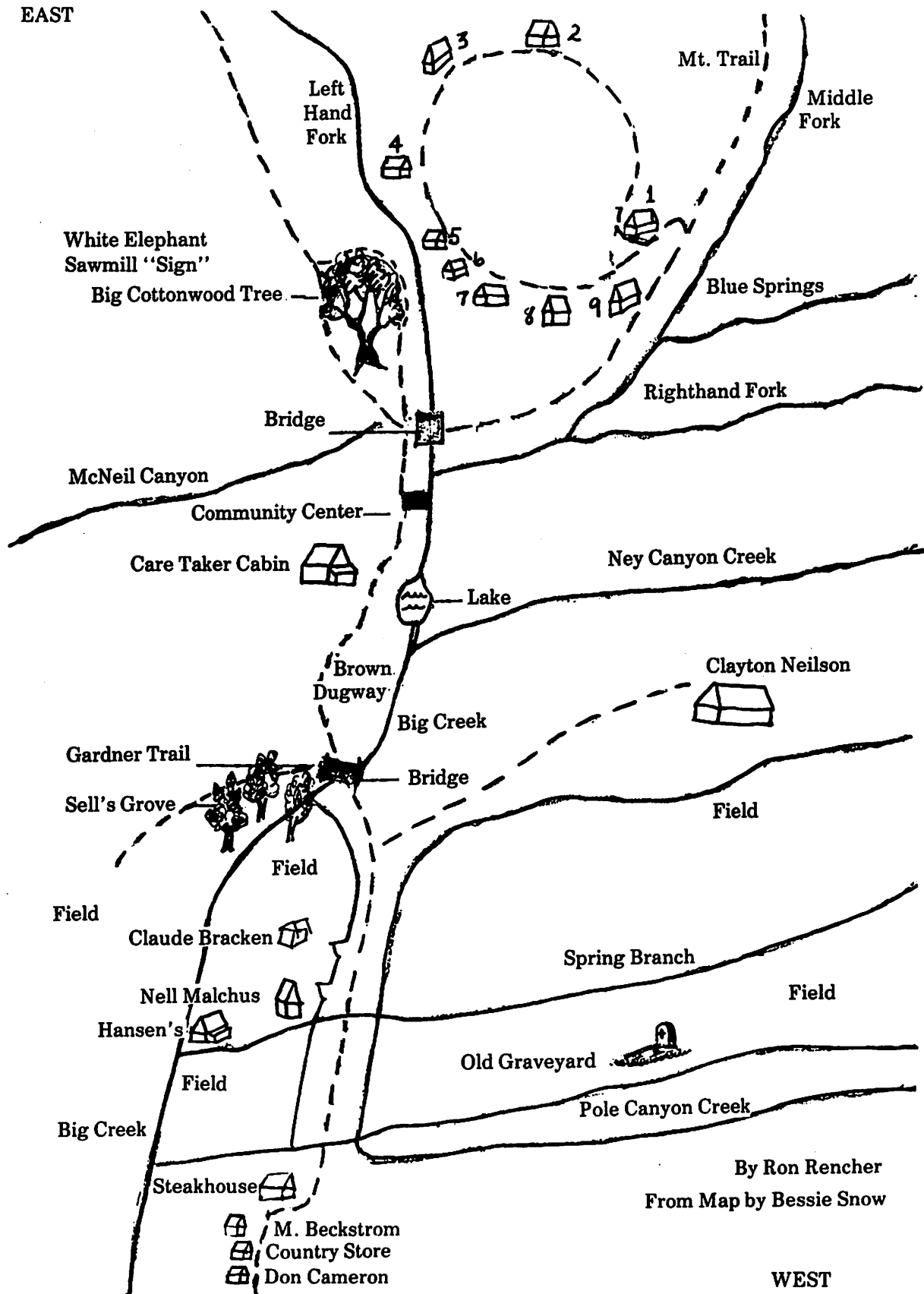
8- The first school house was set at the top of a meadow that sloped toward the pond. Here the children coasted down the slope and across the frozen pond in the winters. The first teacher in the school was Daniel Tyler, a member of the Mormon Battalion. Julia Spencer Snow, wife of Erastus, was second.

9- the Riddle Mill was later bought by Erastus Snow, Eli Whipple, and Robert Gardner. Erastus and Robert sold their share to Eli, who added a lathe and shingle mill to it. Robert moved up the Mill Race where he and Pleas Bradford built another mill.

10- The Old Graveyard was the first cemetery. They later made a cemetery down at the foot of the Cedar Hill in the Lower Town, because a flood that came down Pole Canyon washed most of the graves away.

MAP OF PINE VALLEY CANYON 1944 to 1980

EAST



MAP OF PINE VALLEY CANYON
AND THE AREA BETWEEN
THE CANYON AND THE TOWN
1944 to 1980

This marking stands for roads and trails
(— — — — —)
The plain line stands for streams of water
(—————)

The Circle's homes are numbered.

- 1 - Willard Milne
- 2 - McDonalds - Wilford Cannon - Ahby Chadburn
- 3 - Nora Lyman - Newell R. Frei
- 4 - Orval Hafen - Andy Pace - Lee Hirschi - Colin McKinlay

- 5 - A.W. McGregor - T.O. Dickerson - Wendell Motter - Wendell Brown
- 6 - Lorenzo McGregor - T.O. Dickerson - M.K. McGregor
- 7 - Nat Ashby - Cecil Frei
- 8 - LaVon McQuaid - Sam Pick
- 9 - Nelson Fenton

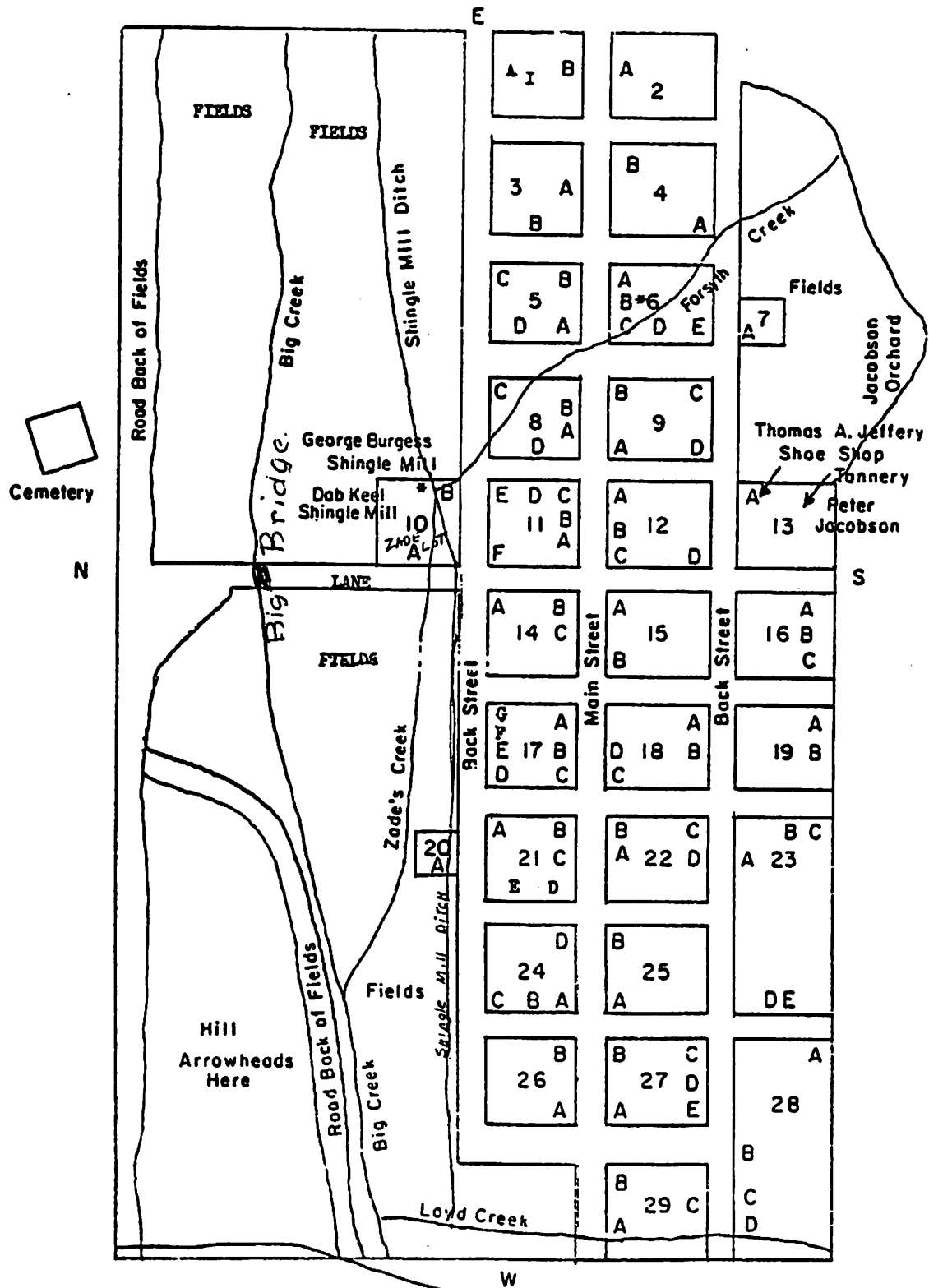


This white-topped surrey, the pride of the valleys teen-agers is used each July 4th to wheel noisily around the valley homes bright and early in the

morning, ringing cow bells, playing musical combs, harmonicas, and whistles to awaken the townspeople for the holiday.

MAP OF PINE VALLEY

1866 ON



OLD NAVAJO INDIAN TRAIL

MAP OF PINE VALLEY 1866 to 1945

Explanation of the map of Pine Valley after the people began to move from the Upper Town in 1866. The blocks are numbered. The letters indicate where the houses and other buildings stood on the blocks. Names of the families, that lived in the houses, are listed in the order on which they lived there.

BLOCK 1

A- Billy Meeks Jr. - Reuben Gardner.

B- Reuben Gardner.

BLOCK 2

A- Tom Baker - Edgar Whipple - Lemuel Leavitt - Alma and Eula Jacobson.

BLOCK 3

A - William and Erastus S. Gardner

B- William Gardner Blacksmith Shop.

BLOCK 4

A- Joe Fordham - Christina Beckstrom - Peter Becstrom. Later Peter moved the house to Central, Utah.

B- William P. Sargent - James B. Bracken Jr. (He added the brick part on) - Peter and Emma Beckstrom - Gordon Beckstrom.

BLOCK 5

A- Tom Blake - George Forsyth - Alonzo Gardner.

B- Mrs. William Meeks Sr.

C- Bruen Barney - Jim Burgess - Byrum Barner - Wilmer Burgess.

D- Ben Clark - Mary Hannah Cooper (Mother of Jane Whipple and Jim Cooper) - Ephriam Wilson.

BLOCK 6

A- Eli and Patience Whipple - Peter and Emma Beckstrom lived there but didn't own it. (The following people owned the house, but never lived there. James B. Bracken Jr. - Wallace and Lawrence Bracken - Mason Gardner) - Laura & Glenn E. Snow.

B- Maria Pulsipher (Wife of William Burgess Jr.)

C- Sister of Sam Burgess (I don't know the name) - Phil Ogden - Mrs. Hannah.

*A house once stood on this spot. (I don't know who built it or owned it.) My Grandmother Ann R. Snow told me that a German family lived there. It was built with a pig pen, house, and barn under one roof. The people opened the kitchen window and poured the swill into the pig trough. They slept between two feather ticks and didn't use quilts. The barn caught on fire and the whole thing burned to the ground. Eli Whipple owned it at one time.

D- Mrs. Hannah - Jim Jacobson's Blacksmiths Shop.

E- Phil Ogden - John McIntyre - Potter Wilson - Jed Woodward Saloon.

BLOCK 7

A- Jeff Slade - Sally Snow (Wife of William Snow) Martha Freleigh - Jim Jacobson.

BLOCK 8

A- H.J. 'Jode' and Emma Burgess.

B- Pine Valley Co-op Store managed by Jode.

C- William Burgess Jr. - Hyrum Barney, husband of Partha Jacobson.

D- Ephriam Wilson - Bob McDonald - Ezra Ballard.

BLOCK 9

A- William Cowley - Sally Snow (Wife of William Snow) William J. now - Royal Gardner Jr. - Forest Service. 1932 Erastus S. Gardner bought and moved the house to Block 6 and located it on spot (C) He lived there for a short time because his other house burned down and he had to build a new one.

B- William Burgess Jr. - Julia Cox Sargent - Royal Gardner. (The house burned down on Christmas Eve. 1911 the town was having a dance in the Meeting House. Someone stepped out on the platform outside the front door, and saw the fire. All the men in town rushed out and up the street to put it out. The entire family was at the

dance, except J.X., who had come home early and built a big fire in the living room heater and the house caught on fire and burned to the ground. They were able to save part of the things in the house.)

C- Peter Jacobson (This house was later moved to St. George)

D- James Mathews - Gus Keele.

BLOCK 10

A- Melanchten Burgess - James B. Bracken - Zadie Bracken - Willard Snow lived there a short time, but never owned the place. Bill Bracken moved the house to Central and Jeter Snow bought the lot.

B- Shingle Mill owned by Dab Keele who sold it to Frank and Jeter Snow. It burned down.

BLOCK 11

A- Orrin Henry Snow - Jeter Snow - Levi Snow.

B- Ann R. Snow (Wife of William Snow) It was the third house built in the Lower Town of Pine Valley. It was built in the summer of 1866 - Levi Snow.

C- Co-op Store run by Bishop William Snow.

D- Jim Hughes

E- Mary Hannah Cooper (Mother of Jane Whipple & Jim Cooper)

F- Josh Chidster - Jim Earl - Jed Woodward Saloon.

BLOCK 12

A- Robert Carr (Second house built in Lower Town of Pine Valley - Maria Snow (Wife of William Snow) - Ted Burgess - Arthur Bracken. (Arthur moved the house to Central)

B- Gardner Brothers Store (Run by Nellie Snow Gardner, wife of R.B. Gardner.)

C- Peter Hansen - William P. Sargent - Lenora Gardner, Wife of Robert Gardner Jr. R.B. Gardner - Vere and Elizabeth Snow Beckstrom.

D- George Hawley (Moved the house from the Upper Town. Later sold it to Fred Jones, who moved it to the corner A of Block 15) H.J. Burgess built a new house on this spot after Fred Jones moved the Hawley house. - George Forsyth - Don Robbins - John A.

Gardner. (Isaac Burgess bought the house and moved it to Central.

BLOCK 13

A- John Hawley (Moved the house from the Upper Town) - Robert Carr - Thomas A. Jeffery - Jeter Snow (Jeter let Joseph Carpenter move the house to the Old Vance Place, a ranch northwest of Pine Valley, where the house burned down.) John's was the second house built in the Upper Town. George built the first house there and John built the second. Up to that time the early sawmill men lived in Dugouts. These two Hawley houses were the first ones built in Pine Valley. - Peter Jacobson Tannery.

BLOCK 14

A - Job Hall had two wives in this house. Later it was torn down and the Tithing Barn was erected on the spot.

B- Tithing Office - Later owned by the Relief Society - Now used for the Post Office. The Tithing Granary was just north of this building with Tithing Scales just to the west of the Granary. In the center of the block was a brick privy used by George A. Cole, a school teacher who taught in Pine Valley in 1908 - 1909. It was seldom used by anyone else because it was too conspicuous, and in that day when it would have been less painful to be hung than have someone of the opposite sex see you enter a privy, the people went somewhere else. When I was a school kid, we called it the Tabernacle.

C- The new church erected in 1868 by Ebenezer Bryce.

BLOCK 15

A- Charles Westover. (This house was torn down) Fred Jones moved the George Hawley House from the corner D. of Block 12 and placed it on Corner A. - Jode Cox - Frank and Effie Snow.

Fred Jones was a good Rock Mason. He dug and rocked up one of the best wells in the valley on his lot. He also dug and rocked up an excellent cellar, which is still used today. He planted the orchard and bushes on this lot. He lived here with his first wife Ellen Marshall, who was gifted in putting on plays and programs. I, Bess Snow, who is

writing this history is sitting in this very house right now.

B- McNelly - Dab Keele - McMurties - Ben Morris - Nat Gardner - Martha Magdalene Schwab Binley Freleigh (Sister Freleigh.

BLOCK 16

A - Dorinda Slade - Henry and Carrie Jacobson.

B- Ebenezer Bryce.

C- Ebenezer Bryce - Henry Slade - George Burgess - Tom Gardner - Nat Gardner - Malin Cox - Vera Christian.

BLOCK 17

A- James B. Bracken Sr. (The first house built in the Lower Town of Pine Valley. Built in the Spring of 1866. Ben Morris bought this house from Brackens and moved it to Enterprise. It was the first house in Enterprise.)

B- Kate Burgess wife of William Burgess Jr.

C- Maria Burgess wife of William Burgess Jr. - William Coutchew - Joe Fordham.

D- William (Grandad) Burgess Sr. (The oldest man in the valley so was called Grandad by all the village.) He was the son of a Hessian Soldier who fought under General Burgoyne in the Revolutionary War. He deserted and joined Washington's Army. Grandad was the father of Harrison, William Jr. and Melanchton.

E- Dorcus Dykes Burgess (Second wife of Grandad and the mother of Rhodie Burgess, who married George Burgess. George Burgess was the son of Horace Burgess, who was the son of Grandad. He died in Council Bluffs.

F- George Burgess Store.

G- Gabriel 'Gabe' Utley, husband of Lizzie Burgess, a daughter of Harrison Burgess.

BLOCK 18

A- Lenora Cannon Gardner (Wife of Robert Gardner Jr.)

B- Sawmill of Robert Gardner and sons. (The White Elephant)

C - Jane Thomas Gardner, wife of William Gardner.

D- Alonzo Gardner - M.E. 'Sell' Bracken.
BLOCK 19

A- Cynthia Gardner (Wife of Robert Gardner Jr. - Bruce and Emma Snow.

B- Jane Gardner (Wife of Robert Gardner Jr.) - Ozre Gardner - Rex and Nettie Gardner.

BLOCK 20

A- Harrison Burgess and second wife, Amanda Melvina Hammond Burgess.

BLOCK 21

A- Sophia Minerva Foster Burgess (First wife of Harrison Burgess) - Alph Rupe - Hyrum Burgess (Brother of George) - Hyrum Jacobson.

B- First Church and School House in the Lower Town of Pine Valley. (William Snow the first teacher) - George Spencer - Lenora Cannon Gardner had a store in one room of the building - Orm Ney.

C- James Keate (Husband of Horatio Pickett's mother) - Henry Riding - Keate and Riding were shoe makers. Pine Valley had good bark for tanning leather.

D- Ben Brown - Abe Burgess - Jode Cox - Jim Jacobson.

E- Melanchton Burgess - John Brown - Eli Whipple.

BLOCK 22

A- Si Hancock - Orlando Bracken - Hyrum Jones - Stanley & Maggie Calkins - Earl and Stella Bleak.

B- Si Hancock Store.

C- Lee Dykes - Bruen Barney - Lenora Gardner (Wife of Robert Gardner Jr.)

D- Bill and Christina Jacobson Lloyd - Stanley & Maggie Calkins.

BLOCK 23

A - Jim Cooper - Robert and Fredonia Goheen Forsyth. (She was a sister to Eliza Lloyd) - Robert built the brick house - Robert Gray - (Bruce Snow - Earl Bleak - and Ralston Barber used it for a milk house.)

B- Robert and Eliza Goheen Lloyd - Earl and Stella Bleak - Thelma and Ralston Barber - Dr. W. J. Reichmann.

C- Lloyd Store - Earl and Stella Bleak - Dr. W. J. Reichmann.

D- Maria Wines Snow - (Wife of William

☐ Snow) just owned the D and E Ground.
(Known as the Snow Lots)

Old Man Golding and one wife lived in house on D. Lot

-Old Man Golding and another wife owned house on Lot E.

BLOCK 24

A- Josh Allphin.

B- Susan Emeline Dameron Coldiron Allphin (Wife of Isreal Dodge Allphin.)

C- Bernetta Allphin (Wife of Isreal Dodge Allphin.)

D- Henry Slade - Benjamin 'Bench' Burgess - Henry Holt - Frank Snow owned the house but never lived there.

BLOCK 25

A - Ed Meredith - Julia Snow Cox Sargent Jones' - Bill Bracken. (Bill moved the house to Central.)

B- Sam Burgess.

BLOCK 26

A- Lund the ancestor of the Paragoonah Lunds.

☐ B- William Wadley (Who planted Aunt Mahala's orchard.)

He was an excellent horticulturist and raised and planted orchards wherever he went. - Mahala Mathews - Thomas's - Gibbons Burgess - Edward Bunker.

BLOCK 27

A- Lois Carolyn Earl (Wife of Sylvester Earl)

B- Margaret Emily Jones Earl (Wife of Sylvester Earl.)

C- Tom Baker.

D- Hod Burgess.

E- Eardleys.

BLOCK 28

A- William Ney - Orm Ney - Eliza Baker Jones (Wife of Fred Jones) He planted the

orchard on that lot. - Edward and Ann Warren - George Beacham - Paul Nunn (He tore the house down.)

B- Turners - Langs.

C- Nicholes.

D- Willie Wright lived in the grove of trees and was the first husband of Clara Burgess. After his death she married Bill Bracken.

BLOCK 29

A- Lathe Mill on Lloyd Creed.

B- Wilbur Earl.

C - Ira Hadfield (step-father of Willie Wight)

Ben Brown, Ebenezer Bryce, Bruen Barney and Jim Jacobson had a sawmill farther up Lloyd Canyon.

Names of people who lived in Pine Valley but didn't own homes:

Frank Adlard	Peter Hansen	Hawkins
John Hardy	Jake Griffin	Wm. P. Vance
Dickerson	Joe Dire	Christian Moosman
Orvins	McDonalds	Youngs
Manley	Holdens	Rollands

The Vance family lived on a ranch northwest of Pine Valley in the summers, and spent the winters in Pine Valley to put their children in school.

The Old Navajo Indian Trail marked across the bottom of the map was used by these Indians long before the white people came and for some time after they crossed from their homes south of the Colorado River, and southern Utah making their way north. The trail came from the south side of the mountain, passed Goat, the Mahoganies, across the lower end of Pine Valley, and out through the lower end of Grass Valley to the rim of the Great Basin and down through Pinto Canyon.